

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Caiaphas tomb discovery spurs study of high priest

By Jerry Vardaman

Second of a three-part series

Caiaphas was obviously a typical Sadducee. Josephus tells us that the Sadducees spoke roughly with one another, and we see this characteristic manifest in the behavior of Caiaphas. He rebuked his fellow members of the Sanhedrin in his attempt to pressure them to consent to his plan to put Jesus to death: "You do not know anything!" (cf. the Greek in John 11:50), he said to his fellow members of the Sanhedrin when Jesus raised Lazarus. "It is better for one man to die (Jesus) than that the whole nation perish," he pled with them. One can feel the force of his verbal rebuke, even in our English translation, but the sharpness of his words was much clearer in the Greek by his use of the double negative; it is grammatically improper to use such a construction in English, but it was perfectly acceptable to use such powerful language in the Greek of Jesus' time.

Caiaphas shows himself to be a typical Sadducee in his rejection of the doctrine of the resurrection. He saw the threat to his authority and to his theology immediately when he heard of the raising of Lazarus from the dead (John 11). This was the final straw which broke his silence and his patience. Jesus must die, or the whole world, not just the Jews, will accept him. Interestingly, it is not just the raising of Jesus from the dead that modern skeptics must reject; like Caiaphas, they must reject the raising of Lazarus as well.

Caiaphas was the typical Sadducee in his concern that he please the Romans at all costs. According to the Talmud, the high priests even cut their hair in the Julian style (like the emperor) and obviously, they possessed the rare privilege of Roman citizenship at that time. Later this coveted privilege of Roman citizenship came to be possessed by numerous people, but not in the early part of the first century in Roman Judea. Caiaphas fanned the flames of empty fears that the Romans would come and destroy the temple if Jesus were not put to death (John 11:48). To the Sadducee, the temple was altogether important. They controlled this Judean religious center, and had no intention of giving up such control.

In Jesus' last week he drove out the money changers and animal dealers from the temple (John 2 tells us he had done this earlier, at the beginning of his ministry as well); the Sadducees (who received large kickbacks from the money

changers and sellers of doves, sheep, cattle, etc.) saw the issue clearly. If Jesus lived, he would root out their main sources of deceitful gain, and they had no intention of sacrificing this lucrative income. It would be better to sacrifice Jesus.

Caiaphas, no doubt, cared primarily about the profits which were flowing into his pockets; he was not afraid that the Romans would come storming into Jerusalem and assault the temple. He only used that feeble excuse to disguise his wicked purpose to kill Jesus. It is not saying too much when we judge that Caiaphas was more concerned about his profitable ministry than he was about his prophetic ministry (cf. next paragraph).

When John said that Caiaphas spoke as a prophet (John 11:50-52), it was believed at that time the high priest had the gift of prophecy also (see Josephus, Ant. 13,299; War 1.68ff.). In Josephus' writings, we read that the high priest Hyrcanus I (135-105 B. C.) was thought of as possessing the gift, and he predicted that his sons would not long follow him, but would both have short reigns. Josephus reports that neither son long survived his father!

The wife of Caiaphas

Jewish customs in Jesus' day dictated strict rules for a high priest to observe concerning the selection of

a wife. Normally a high priest could be chosen for office only if he were married to a virgin (see Lev. 21:13, 14). By "virgin," this passage meant a girl who was demonstrably a virgin, between the ages of 12-12 1/2 years of age, according to ancient Jewish inter-

priest must not propose marriage except to one who is not only a virgin, but a priestess descended from priests" (Loeb ed. VI, 163). Philo is most likely here alluding to the strict practice which prevailed in his day, even though, in theory, the wife of a high priest did not have to

be so strictly selected (she could be the daughter of a Levite, or even of an Israelite of pure descent). In any event, Caiaphas was married to the daughter of a high priest, Annas (see John 18:13), doubtless to conform with the prevailing strict interpretation of Leviticus 21:14.

Ancient sources fail to give us the name of Caiaphas' wife. The ossuary of a woman named Salome was located in the tomb of Caiaphas, next to the ossuary which contained the bones of Caiaphas.

Caiaphas' ossuary was located in Loculus IV of the tomb, in ossuary number 6; Salome was located in the same loculus, in ossuary number 5. (See *Jerusalem Perspective* 4, July/October 1991, p. 8). Apparently these two ossuaries had not been moved, though their contents had been disturbed, since the original time they were deposited side-by-side at the time of their respective funerals.

The proximity of these ossuaries might suggest that Salome was the wife of Caiaphas. (The excavation reports lack full information about the age of this woman. She is only mentioned as a "mature" adult, and additional bone fragments were in the ossuary also, due to the fact that intruders interfered with the original tomb deposits.) If so, for the first time we learn the name of the wife of Caiaphas. One must not

exclude other possibilities, however, and Salome might be a cousin, a niece, or an aunt, Caiaphas' mother, his grandmother, his daughter, etc.

The ossuaries were located at the very back of Loculus IV, suggesting as mentioned that from the time of their original deposits these two coffins have remained where placed.

Caiaphas as an elitist

Caiaphas and his father-in-law, Annas, were very proud that they were from Judea and Jerusalem, and that they controlled the temple and its revenues. One can feel their aristocratic attitudes in a careful reading of John 8. They state there that no prophet (actually, they say THE prophet [Deut. 18 and cf. new Bodmer copy of John]) will come out of Galilee! One can feel their superior attitudes and harsh judgments on Jesus; he was a simple Galilean peasant. They were God's elect who lived in the shadow of the temple, and enjoyed exclusive access to God's very presence!

Interestingly, in a short passage of time all priests would be forced out of Judea and, of necessity, settled in Galilee!

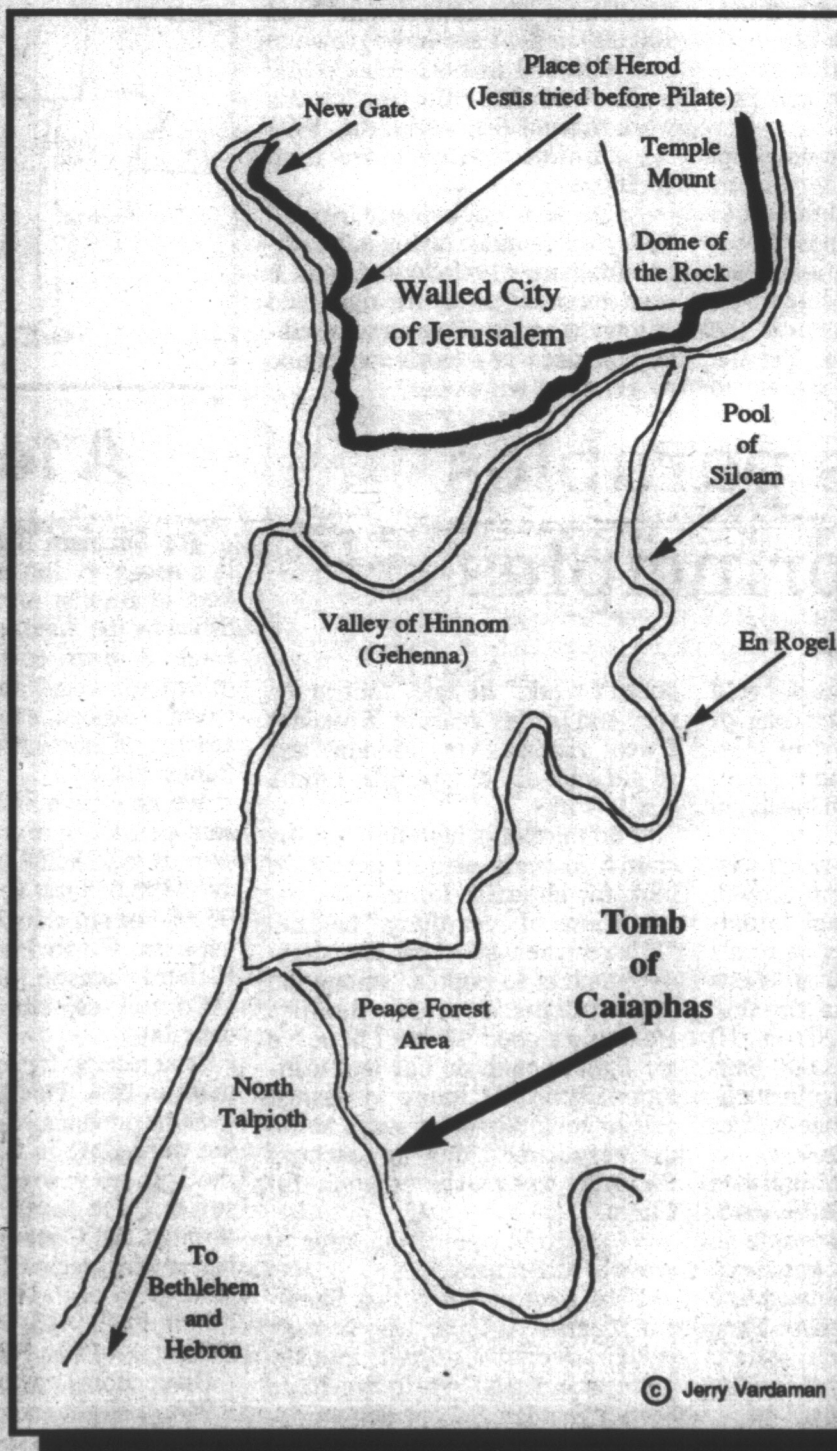
In my 1962 excavations at Caesarea, I discovered a text which listed the villages in Galilee where these priestly families were transferred, and humbled, by moving to this "disgraceful" area, as Caiaphas and Annas considered it.

When the temple was burned (A. D. 70), and when Hadrian forbade Jews to come to Jerusalem (after A. D. 135), the priests could no longer survive in Judea, and moved, family by priestly-family, to villages in Galilee: Meron, Sepphoris, Mafshetah, Bethlehem, Arbel, Kabul, Sefat (=Safed), Beth Ma'on, Shihin, Kefar Nimrah, Nazareth, Mamliah, Selamin, and others. (See J. Vardaman and J. L. Garrett, ed., *Teacher's Yoke: Studies in Memory of Henry Trantham*, Baylor University Press, 1964.)

We know from more recent research that Yemenite Jews, until modern times, retained this practice of placing these texts on the walls of their synagogues.

The reason for listing these Galilean villages pertained to the undying hope the Jews held for rebuilding their temple. If the moment should arrive when this rebuilding could be done, they needed to know where to find the priests so the services could resume!

Vardaman is professor, Cobb Institute of Archaeology, Mississippi State University, Starkville.



pretation: "A high priest may not marry a widow whether she had become a widow after betrothal or after wedlock; and he may not marry one that is past her girlhood" (see Mishnah, Yebamoth 6.4; cf. also Niddah 5.6 ff.).

Philo of Alexandria even goes so far as to state (Special Laws I.107-110) that the high priest must marry the virgin daughter of a priest (did Philo here follow the Greek text of Lev. 21:14, which suggested this fact?). Philo says, "...The high

EDITOR'S NOTEBOOK

Guy Henderson

Our statement is being written

Can you imagine a "Mass Meeting for Baptists of the Mississippi Coast?" They had one on April 23, 1944 at Pascagoula's First Church; L. E. Green was pastor. The purpose of the rally was to proclaim "A Statement of Principles Baptists Stand For." It was a doctrinal conference and J. B. Lawrence, head of the Home Mission Board and a native Mississippian was one of the speakers.

P. I. Lipsey, Baptist Record editor, had the invocation. J. E. Dillard of Nashville spoke on the "Primacy of Christ" and L. G. Gates of Laurel had the benediction. Many churches had guest speakers for all Sunday services. History, doctrines, and plans for the future were the guidelines as Baptists rose up to say, "This is what we stand for." Guest speakers included J. Wash Watts and Parks Anderson of New Orleans Seminary, Ben Hilbun of Laurel, W. R. Cooper of Tylertown, D. M. Nelson, Mississippi College president, J. W. Lee of Batesville, and M. E. Perry of Leakesville.

Curtis Askew was pastor at Logtown and later served more than

30 years in Japan. G. C. Hodge was at First, Biloxi, and W. S. Allen at Pass Christian. Van Windham pastored Escatawpa; Montie Davis was at East Moss Point; and H. T. Brookshire was at First, Gulfport. We had "state missionaries" then such as W. W. Kyzar, Ben Hilbun, W. E. Greene, J. B. Ray, and E. D. Estes. There were 148,000 Baptists, almost half of all church members, enrolled in Training Union... which may account for such a meeting.

I came across the faded program last week, and for a moment dug into the computer of the mind seeking to resurrect 1944.

Sugar and gasoline were rationed and slick tires were the norm. D. A. "Scotch" McCall was the state executive director, and Paul Johnson was governor.

The war raged. Two months later the Allies would invade Europe and in October MacArthur returned to the Philippines. Thousands of sons and daughters were in the armed forces and small banners with gold stars honored the dead in many churches. Yet the work of God continued just as "in

the year King Uzziah died."

Still, it seemed important for Baptists to take a stand for righteousness. "We believe," they declared, in the "sole authority of the Bible, the competency of the individual to read, decide, and apply the teachings of the Scriptures." They spoke of the "right to approach God through Christ, the voluntary principles in religion, believers' baptism, credible evidence of regeneration, each church being solely responsible to Jesus Christ, and the complete separation of church and state."

The groundwork was being laid for the future growth of Baptists. Baptists in Mississippi numbered 300,000 in 1944 and have grown to over 650,000 in 1992. The WMU had raised \$25,000 for "God's work around the world;" in 1991 the amount totaled more than \$6,500,000.

"And that rock was Christ." Today we continue laying a foundation for those who follow after us. It is so important to lay the right kind of foundation. In 58 years some editor will discover a faded convention program and write of us.

Calvin Miller cites parables of church growth principles

By Toby Druin

FORT WORTH, Texas (BP) — Calvin Miller teaches two parables to his students to illustrate church growth principles.

"One is the builder and the other is the bridegroom. Both, it seems to me, are involved in church growth."

Miller is professor of communications and ministry studies at Southwestern Seminary in Fort Worth, Texas, where he joined the faculty last fall after 25 years as pastor of Westside Church in Omaha, Neb.

"The builder metaphor," Miller said, "deals with the numerical — almost an exponential — growth as the Spirit of God moves and the church draws new converts."

"The bridegroom metaphor ... talks about worship and adoration of Christ. I try to say to my students who are serving in rural parishes the probability of them following the builder parable of the kingdom is probably not too great in a rural Texas town. They are probably not going to build the Crystal Cathedral, so the probability is they need to grow their people in other ways."

Those other ways, he said, could include a better understanding of Christianity and support of missions, including involving the congregation or some of it in hands-on mission efforts.

This fall Miller will teach personal evangelism, church growth evangelism, and spiritual formation for ministry, passing on to his students lessons learned at Westside. In his 25 years in Omaha, Miller led his church from 10 members to 3,000 and 2,000 baptisms in a very non-evangelical climate where fewer than one-half of 1% are Southern Baptists.

Initial growth was accomplished by knocking on doors, he said, "soul-by-soul leading people to Christ until finally the church got big enough to have a congregation and an evangelism program. Then we jumped in on Evangelism Explosion and on every Monday 60 to 80 of us went visiting."

Knocking on doors has been given a "bum rap" in recent years, Miller noted. He said he still feels it is a valid way to reach people.

"It is fearsome work and, so, it is easy to rationalize it and say it

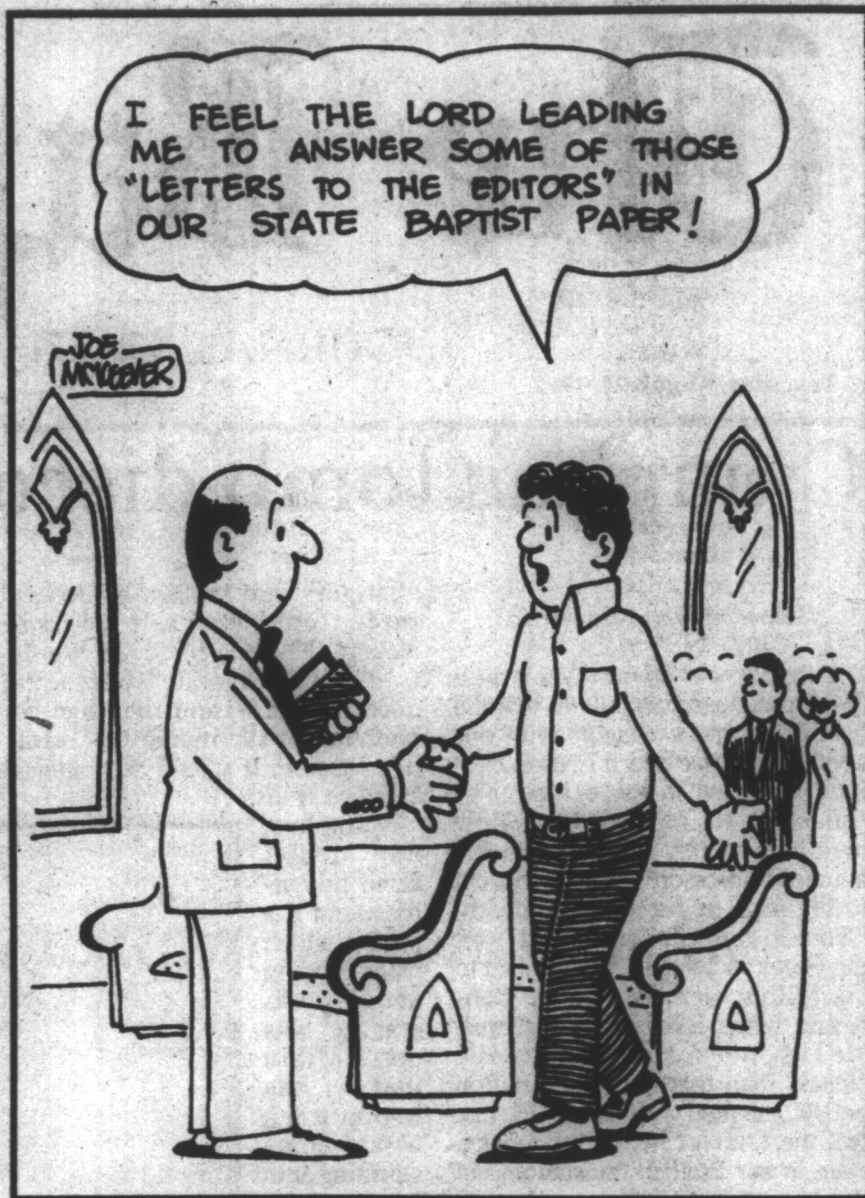
doesn't work," he said, "but to the very end (of his years at Westside) I went visiting every Monday and so did a lot of other people. I think it still works."

"I do think it is high time for the church in every area of growth to look for alternate forms — alternate forms of everything," he said. "I like the new salad bar Christianity which is so popular among the independents. Southern Baptists are doing a good job but I hope we are light enough on our feet institutionally in the future to change and to look for other ways to do the very same thing — teaching the Bible and reaching people for Christ."

Worship is one of the keys to growth, Miller said.

"My great prayer is that Southern Baptists — those who haven't yet discovered it — will quickly understand that while we have been a Sunday School denomination for the last 100 years, the world — especially the adult part of it — is no longer drawn to church generally on the basis of a hunger for Sunday School pro-

(See MILLER on page 10)



A feast of statistics

The Southern Baptist Handbook is a necessity for any serious student of Baptist history. It is published by the Sunday School Board, Linda S. Barr, editor. It provides information and an awareness of world missions, evangelism, stewardship, Christian education and Baptist history.

We now have 38,221 churches, a gain of 247, with a total membership of 15,238,283. The SBC baptized 396,668 last year. Some 5,596 (15.4%) of our churches reported no baptism. North Phoenix Church, Richard Jackson, pastor, baptized 1,005 and 286 churches baptized over 100.

Total receipts topped the \$5 billion mark in 1991. This is a 3.1% jump over the previous year. However, for the third time in four years, total receipts grew less than the Consumer Price Index (CPI). Giving through the Cooperative Program has steadily declined since 1960 as a percentage of the total gifts. It was 10% in 1960, 9.4% in 1970, 9.0% in 1980, and 7.7% in 1991.

Bivocational pastors now number 9,944, a slight increase. Churches with weekly visitation program number 15,091, 14,201 had January Bible Study, and 5,700 observed Cooperative Program Day. Among churches 30.6% are growing, 19.1% are declining and 50.3% are

plateaued.

Mississippi reports 1,985 churches with 482,408 resident members and 359,961 enrolled in Sunday Schools. Sixty-six and one-half percent of our churches have less than 300 members; 11 churches have over 3,000 members. In the SBC we baptized 3,671 preschool children, 85 of them in Mississippi.

The average church in the Magnolia State has 244 resident members with 184 enrolled in Sunday School, baptized 10, has 45 in the WMU and 59 in the music program. The average total receipts were \$117,400 with \$19,385 for mission expenditures. The giving record in Mississippi ranks among the top in the SBC. The SBC per capita giving was \$308; for Mississippi it was \$318.

If the world were a village of 100 people, 59 would be Asians, 15 from Europe, 13 Africans, 8 Latin Americans, and 5 from North America. In religion 33 would be Christian, 18 Islam, 16 non-religious, 13 Hindu, 6 Buddhist, 4 atheist, 3 Chinese ancient religion, and 6 of other religions.

If you love statistics you will have a feast in the Southern Baptist Handbook. It can be ordered from the Baptist Sunday School Board, 127 Ninth Ave. N., Nashville, TN 37234.

—GH

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SSB trustees set budget, hear positive reports

By Charles Willis

RIDGECREST, N.C. (BP) — Trustees of the Baptist Sunday School Board approved a record operating budget for 1992-93 and heard positive financial reports for the current year during their semi-annual meeting Aug. 17-19 at Ridgecrest (N.C.) Baptist Conference Center.

The 1992-93 budget of \$213,798,000 is for operating costs during a time of transition in which a new organizational structure will be implemented. The budget is \$8.5 million, or 4.2%, above the 1991-92 budget and assumes a savings of at least \$1.6 million from the reorganization, including the early retirement of some of the 191 employees eligible to choose a special retirement "window."

Financial reports for the first nine months of the board's fiscal year (Oct. 1, 1991-June 30, 1992) showed increased sales in signifi-

cant areas, resulting in total revenue of \$144,105,000 or 2.7% above the same period last year.

Church literature sales were 1.8% above budget and 6.8% above last year. Convention Press sales were 10.7% above budget, including sales of The Baptist Hymnal for the nine-month period of \$780,000. Genevox Music sales were 12.8% above budget and CIS sales were 13% above the revised plan approved at the February 1992 meeting. Down in sales were Holman at 1.7% below budget and conference centers at 5.4% below budget.

An increase in conference center rates of approximately 5% will be effective beginning with the 1993 summer conference schedule. The increase is designed to offset increased operating costs, facility maintenance and improvements.

Willis writes for BSSB.

MBCB meets, approves budget increase to CP

By Tim Nicholas

The Mississippi Baptist Convention Board approved one vote shy of unanimously a 1993 Cooperative Program budget of \$22,452,000, which is a 4% increase over the 1992 budget of \$21,588,435.

This budget increases gifts to Southern Baptist causes outside the state at the 4% rate (from \$7,987,721 this year to \$8,307,240 in 1993), but keeps the percentage division at 37% to SBC causes and 63% to Mississippi causes.

Mississippi institutions and agencies would get \$5,643,474, an increase of \$166,673, or 3.04%. By organization the amounts would be: Baptist Children's Village, \$450,000; Board of Ministerial Education, \$175,000; Christian Action Commission, \$220,494; Christian Education, \$3,730,045 (divided among Mississippi College, William Carey College, and Blue Mountain College according to a formula developed by the Education Commission); Christian Education Capital Needs, \$650,000; Historical Commission, \$38,521; Mississippi Baptist Foundation, \$201,414; and Mississippi Baptist Medical Center, \$178,000.

And board activities would get \$8,501,286, an increase of \$377,373, or 4.65%. This portion includes \$650,000 for the Expanded Church Annuity program; \$460,667 for Board Capital Needs; and \$25,000 for Student Center Capital Needs.

The Mississippi institutions and agencies' portion of the total budget would be 25.14% and the board portion would be 37.86%. No new monies would be included in the board portion of the budget. The increase would be utilized to pay for increased insurance costs and up to 4% raises for employees.

A challenge budget would send the first \$87,000 over the budget to partnership missions in Zimbabwe and Alaska, with remaining funds divided evenly between Christian Educa-

tion and the Southern Baptist Convention.

This budget is subject to approval by messengers to the Mississippi Baptist Convention meeting in November.

The board also approved a request relayed through the Executive Committee from Ronnie Robinson, executive director of the Baptist Children's Village to incur indebtedness.

Robinson asked for permission to put up the Village's 135 acres of property for collateral on a loan of up to \$750,000. That money would build a new administration building, resurface Village streets, and make repairs on cottages. Robinson said providing office space to the Mississippi Baptist Medical Center and other allocations would repay any loan.

The convention constitution requires such indebtedness be approved by the convention board.

The board voted to refer to the Board of Ministerial Education a request by member Joe Strahan. The request is to study the possibility of making policy changes to allow students planning church related vocations in state schools to receive the same aid as those in Baptist schools.

During his report to the board, Executive Director Bill Causey responded to questions concerning the Clarke College property at Newton. He said that the property is in the hands of the Mississippi College trustees and that he had asked MC President Lewis Nobles that MC should "preserve as far as possible the spiritual and physical assets of Clarke College."

Causey indicated that MC likely would return the property and buildings to the convention, but that such a decision has not been made or made known at this time. Concerning what to do with the property if and when a return is made, said Causey, "a warm-hearted debate might be in order."

THE SECOND FRONT PAGE

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Missionaries, restructure top FMB trustees' agenda

By Robert Dilday

staff in 1980.

Mike Stroope, 40, was named area director for Cooperative Services International, the entity which operates the FMB's non-residential missionary program in countries that will not accept missionaries. Stroope will assume the post Sept. 1 and be based in London. A native of Odessa, Texas, Stroope has been a field administrator for CSI.

The 36 new missionaries bring to 3,933 the total number of FMB workers serving overseas. They minister in 126 nations and carry out a witness in several dozen more.

Deploying some of that missions force in the newly opened countries of Eastern Europe and the former Soviet Union has not happened rapidly enough for some trustees.

In several committee sessions, some board members decried what they said was delay in appointing new missionaries and redeploying existing ones to the region. They also lamented the low number of requests from the field for more personnel and the alleged failure to utilize the growing number of American volunteers eager to participate in short-term mission trips there.

Board staff members denied delay was motivated by any factor

other than a desire to place only qualified people in a sensitive quarter of the globe. They also noted the few missionaries in the region have been inundated by volunteers and have been unable to both facilitate mission trips and carry out their own ministries.

Sam James, vice president for the board's work in Europe, told trustees he will soon assign a career missionary to work full-time with volunteers in an effort to employ their services more effectively.

One factor fueling trustee frustration is suspicion that missionaries and administrators sympathetic to the Cooperative Baptist Fellowship are holding up the process.

The CBF, which was formed in 1990 by Southern Baptists dissatisfied with the current direction of the Southern Baptist Convention and its agencies, launched its own missions program in Europe in January and has hired eight former FMB missionaries.

Growing concern over the CBF in general led this summer to a meeting between FMB trustees and representatives of the Woman's Missionary Union, which helps to raise a significant portion of the FMB's annual budget. Reports have circulated that the CBF has

(See FMB on page 10)

CBF leader Sherman lists 6 questions he will pose to FMB leaders in dialogue

By Art Toalston

ATLANTA (BP) — Cecil Sherman has listed six questions he intends to pose in an Oct. 15 dialogue with Foreign Mission Board leaders.

Sherman, coordinator of the Atlanta-based Cooperative Baptist Fellowship of Southern Baptist Fellowship of Southern Baptist moderates, said in a column in the Aug. 20 issue of the moderates' *Baptists Today* periodical that "I suppose it would be appropriate for me to go public with my questions."

Atop Sherman's list of questions is: "Why did (FMB President) Keith Parks resign if there have been no substantive changes at the FMB?" as trustees contend.

John Jackson, FMB trustee chairman, told Baptist Press he is willing to answer any questions related to the board. But he noted he will not be attending the dialogue alone in behalf of the board and it would be inappropriate for him to respond as an individual to Sherman's questions prior to the

October meeting.

Jackson said he will be joined at the meeting by Don Kammerdiener, FMB executive vice president, named by trustees to become interim president Nov. 1 of the Richmond-based agency; Harlan Spurgeon, board vice president for mission personnel; trustee Phyllis Randall, who chairs the trustee mission personnel committee; and trustee Pat Bullock, vice chairman of the same committee.

Jackson said the group has the expertise to answer any questions that will arise during the meeting with CBF representatives.

Sherman's other questions are: — "Why did Isam Ballenger (former vice president for Europe, the Middle East, and North Africa) and Keith Parker (former Europe area director) resign if there have been no real changes at the FMB?"

— "Why do European Baptists view the present FMB with real suspicion unless they fear the exporting of our 'controversy?'"

Are Europeans just suspicious by nature, or do they have some reasons for their attitudes?"

— "What does it mean that Paul Pressler (Texas judge and former SBC Executive Committee member) is now a member of the FMB? Does that sound like there is no theological agenda to come forth from Richmond?"

— "Why do more than 60 missionaries write to CBF to ask appointment? They want to quit the FMB and serve through us. Are these missionaries confused about the FMB? Or have they found some real changes coming out of Richmond?"

— "Why can the WMU (Woman's Missionary Union) not serve Baptist missionaries, whether they serve through CBF or FMB? Do these missionaries take on some ugly appearance once they come to us?"

Toalston writes for BP. Robert O'Brien, who is on staff at FMB, also contributed to this story.



Trustees approve restructure

RIDGECREST, N. C. — G. W. Lankford, right, newly elected manager of Ridgecrest Baptist Conference Center, and Roland Maddox, center, elected to direct the newly created church program support division, take a break with Sunday School Board President James T. Draper Jr. during the semi-annual trustees meeting. Maddox and Lankford were among 10 persons approved by board trustees for administrative positions during the Aug. 17-19 meeting. (BP photo by Jim Veneman)

Sunday School Board leader announces retirement Sept. 1

NASHVILLE (BP) — Robert M. Turner, assistant vice president for church programs and services and director of the church services division at the Baptist Sunday School Board, has announced his retirement, effective Sept. 1.

Turner, 61, a 34-year employee of the board, has overseen the work of Glorieta (N.M.) and Ridgecrest (N.C.) Baptist conference centers and the church media library, church architecture, church recreation, and CPS art departments. He also directed budget planning and provided financial guidance for the office of church programs and services.

"I regret that the board will lose the expertise and valuable contributions of Bob Turner," Sunday School Board President James T. Draper Jr. said. "I wish him well as he retires after a long and distinguished career."

Turner said he was "especially grateful for the opportunity to provide leadership to the conference center program and for the tremendous benefit Ridgecrest and Glorieta conference centers have been and will continue to be to Southern Baptists for leadership training, fellowship, and personal growth. I continue to be excited for the work and ministry of the Sunday School Board."

New FMB president unlikely before December, trustees told

RICHMOND, Va. (ABP) — The Foreign Mission Board is not likely to have a new president before the end of the year, the chairman of the board's presidential search committee said Aug. 19.

Joel Gregory, pastor of First Church in Dallas, told FMB trustees following a meeting of the 15-member search committee that the panel is actively considering about 10 persons to succeed Keith Parks, who retires Oct. 30 as board president.

But interviews with candidates have not been conducted and the committee needs a "three-to-six-month corridor" of time to narrow the list and select a nominee, Gregory said. That probably rules out an announcement at the board's Oct. 12-14 meeting, although one could be made at the Dec. 7-9 meeting, he said.

He added he hoped a called meeting of trustees could be avoided because "it's so expensive."

Gregory vigorously disputed rumors that the search committee has already settled on its choice.

"All reports that a decision has been made *a priori*... are absolutely false...," he said. There is no "favored candidate," he insisted.

Trustees later adopted a motion that the new president must be elected by a 75% margin of trustees voting.

Miss. disaster relief on standby

At press time, Aug. 25, disaster relief vans were already serving meals in south Florida after hurricane Andrew caused millions of dollars in damage. Feeding vans from Mississippi, Oklahoma, Alabama, Louisiana, and Texas are all on standby as Andrew nears the Mississippi and Louisiana Gulf coasts.

RTVC president clarifies agreement involving ACTS channel-share plan

By William H. Perkins Jr.

The head of the Southern Baptist Radio and Television Commission (RTVC) arrived in Jackson on the morning of Aug. 19 to visit with Mississippi affiliates of the ACTS television network and clarify details of a July 28 agreement with a former competitor that has sparked criticism from some ACTS affiliates across the country.

Jack Johnson, president of RTVC, detoured through Jackson on a return flight to the commission's office in Fort Worth, TX, after a meeting at the Foreign Mission Board in Richmond, VA. The purpose of the Jackson visit was in large part to provide more information to local affiliates on the just-completed contract that will allow ACTS to share in the use of a "prime" satellite transponder and cable television channel with other religious groups on the VISN network.

The new channel will be launched Oct. 1 as "VISN-ACTS: The Faith and Values Channel." ACTS will have eight hours of programming each day, while VISN will have 16 hours each day, based on present subscriber numbers.

The agreement has come under fire from some ACTS affiliate members, who say they were ignored during negotiations and that the Christian evangelistic focus of ACTS will be forced to compete on the VISN network channel with messages from such groups as Mormons, Christian Scientists, and Unitarian Universalists, as well as mainline Christian denominations.

Some affiliates have threatened to withdraw their support if the agreement is implemented.

"I noted a long time ago that information is the key to understanding. I want you to leave with the information," Johnson said.

Johnson explained that ACTS has sought to remain on a "prime" satellite — one on which many of the major programmers are located, and at which most cable system operators aim their receiving dishes.

"When we moved to the [prime] satellite we're on now, two things happened: the cost went up tremendously and we began to acquire more subscribers," he said.

As new satellites are orbited,

those satellites often become the new prime satellites and a decision must be made on whether to make the expensive shift to a new prime satellite to maintain the subscriber base. ACTS was facing that costly decision by the fall of 1992, Johnson said.

"Part of the doing of this deal was to preserve the network," Johnson said.

"Without the move to a prime satellite, 40% of the subscribers might be lost. Our revenue sources from our affiliates and from the Cooperative Program had plateaued or begun to dip. Early in May, we were approached by Vision Group, Inc. (VGI)," he said.

Johnson stressed that the ACTS agreement had been made with VGI, which supplies services such as satellite time and marketing to VISN, and not with VISN itself. Therefore, VISN will not control programming on ACTS, he said.

"We must protect local affiliates just as they are now. For a mini-



Jack Johnson

mum of two years, we have protected all agreements with affiliates," Johnson said.

Local affiliates will have the right to preempt "non-traditional" religious programs, Johnson pointed out.

"You don't have to call me or Denver [VGI] on what to run," he said.

The agreement will also open up areas of the country and the world that do not presently receive ACTS programming, including

115 million Russians, he added.

Johnson said the motive for the agreement is to build the audience for gospel programming. In response to concerns that ACTS will be programmed alongside non-Christian telecasts, he said, "I think the Gospel can defend itself. Mormons and Universalists [who watch VISN] have never had anything to compare it to."

Farrell Blankenship, director of broadcast services at the Mississippi Baptist Convention Board and head of the ACTS network in the state, listened as Johnson mapped out the new plan for ACTS.

"This change in the ACTS network has certainly been a shock to us all. It seems there are a number of positive and negative aspects," Blankenship said.

"For the ACTS network, I can see where this will reach more people for Christ as the nationwide audience more than doubles on Oct. 1, with a possible tripling coming in another year. Our international television efforts will be able to grow with the tremendous opportunities we have to show Christian programming in Russia," he said.

Blankenship also pointed out that the agreement will free up funds to bring the ACTS radio network to life, an idea that has been encouraged by radio professionals eager to broadcast more quality programming from RTVC — the largest producer of public service radio programming in the world.

"On the negative side, we will be 'sharing' a channel with another faith group that includes not only a large number of mainline Christian denominations but also Mormons, Christian Scientists, and Unitarians. The two networks will maintain their own identities and separate program times on the channel," he said.

Blankenship reiterated that ACTS local affiliate agreements have been "grandfathered" for at least two years.

"The president of VGI has said that it is not the intent of VGI to mess up what we've been doing at the local level. As always, we will continue to share information with the local affiliates as soon as we receive it," he said.

Summerses die hours apart in Texas

SAN ANGELO, Texas (BP) — Ray Summers, one of Southern Baptists' most widely known theologians and educators, and his wife, Jester, a writer of children's literature, died hours apart in San Angelo Aug. 19.

Summers, 82, died in a San Angelo hospital about midnight. Mrs. Summers, 81, died a few hours later in a San Angelo nursing home. They had been married 58 years. Funeral services were held Aug. 22 at First Church in Waco, Texas.

Summers was the author of eight books and co-author of six others and wrote many articles for reli-

gious journals. His scholarship touched on issues of the second coming and Christian living. His 1951 book, *Worthy is the Lamb: An Interpretation of Revelation*, gave the amillennial view of future events a new airing among Southern Baptists.

A native of Allen, Summers was a 1933 graduate of Baylor University and earned master's and doctorate degrees in theology from Southwestern Baptist in Fort Worth. He served several churches as a pastor and he and his wife were considering appointment as missionaries when he was invited to join the faculty at Southwestern

in 1938. He was professor of New Testament studies and Greek for 21 years, 1938-59, during which he also was dean of the school of theology, 1949-53.

He moved to Southern Seminary in Louisville, Ky., as director of graduate studies, 1960-64, before returning to Baylor to head the department of religion and institute a doctor of philosophy degree program in religion. He retired in 1980.

Survivors include a son, David, of Boston; two daughters, Mary Lois Sanders of Somerset, N.J., and Sarah Nell Summers of Temple; and Summers' four brothers and three sisters.

Laurel's Ed Young sheds tag of "young nobody from nowhere"

By Jon Walker

The pulpit committee was impressed. They had been told this young preacher's ability stretched far beyond the small church he was pastoring. Yet, they were concerned because they were trying to fill a large pulpit and were not sure if this young man with a crewcut could do the job. After deciding not to call the 29-year-old pastor, the chairman of the pulpit committee told the editor of a Christian publication, "We liked him fine but he's just a young nobody from nowhere, and with our big church we just can't take that chance."

That "young nobody from nowhere" was Ed Young, a Laurel native and recently-elected president of the Southern Baptist Convention (SBC).

Young is the first Southeastern Seminary graduate (B.D., '62) to hold the SBC president's position. In the past 30 years, he has earned a reputation for powerful preaching and innovative evangelism. Along the way, in every church he has served as pastor, the congregation has at least doubled in size.

While a student at Southeastern, Young became pastor of First Church of Erwin, N. C. According to a story by Hoover Adams in the *Dunn Daily Record*, Young told the chairman of the deacons that he wanted to see the entire community saved in one year. The deacon chairman jokingly said it would take at least two years.

Ironically, at Second Church in Houston, Texas, where Young is currently pastor, they baptize about 1,000 people a year, so every three years the church baptizes the equivalent of Erwin's population. Second Church has over 18,000 members and is the second largest church in the SBC.

Floyd Glover, who served as Sunday School director and chair-

man of the deacons while Young was at Erwin, recalled Young brought the church's attendance to its highest level ever, and he points out that attendance has never been as high since.

Glover said Young came to the church as a "young boy" but proved to be a "great leader of people." "He was everybody's preacher," said Glover. "He didn't just cater to one group."

"He wanted to go and he wanted the church to go," Glover added. If the child is truly father to the man, then it should not be surprising that Young's first statement as president of the SBC could be summed up in the words, "Let's go!"

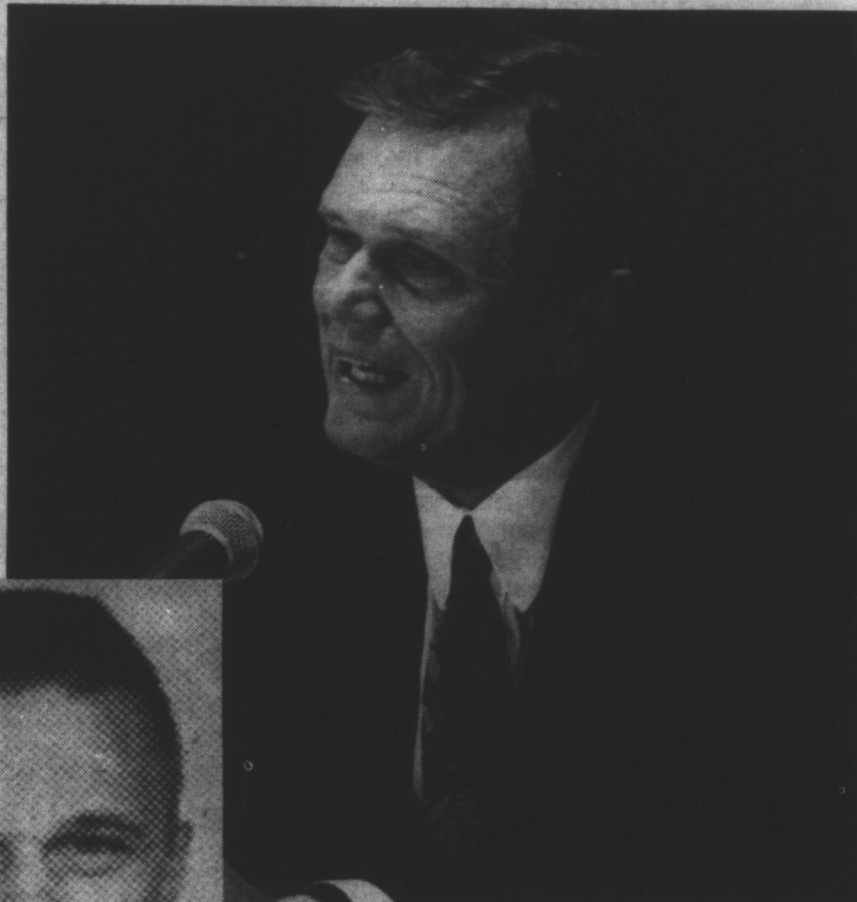
John Roberts, editor of the *Baptist Courier*, news journal of South Carolina Baptists, said Young told him in 1962 that his calling was to be a preacher. "That means," said the 25-year-old Young, "I must be fully prepared to go into the pulpit. The people come expecting something, and if I want them to come back again I cannot afford to send them away hungry."

The 55-year-old Young said, "If you spend all your time fulfilling appointments, then you're not filling everyone else with the Lord Jesus Christ. A person's only credential in the ministry is his relationship with Jesus as Lord. He will give length and breadth to our ministry. Our responsibility is the

depth of our relationship with him."

Young said that depth comes from time spent in prayer. "It took

Second Church in Houston has a 24-hour prayer ministry that involves 3,000 people. The church, also known as "Exciting Second,"



Above, Ed Young holds a press conference after his election in 1992 as president of the Southern Baptist Convention. He is pictured at left in 1962 as a student at Southeastern Seminary.



a long time for me to figure out that God is not interested in large churches or programmed churches. God wants His house to be a house of prayer. The most important thing for anyone in ministry is to build prayer into his life and into his church."

uses innovative outreach methods to deliver an ancient Biblical message to a world ever moving into the future.

"Some churches need to skip ahead 100 years," Young said. He also said that while the message of the church will never change, it is time to bring the church's methods into the 21st century.

Young has made it no secret

over the years that his student days at Southeastern were a "painful transition." He said he came to Southeastern from his native Laurel and found the atmosphere at the seminary "quite different" from what he expected. However, he also believes the seminary "built a lot of good stuff" in his life.

Young said he was very impressed that the professors at Southeastern were "genuinely men of God." One of Young's former professors said Young was a "first-rate student."

"The best days of the seminary are ahead of it. Southeastern will build into students a sense of confidence in the Bible, a confidence to share their faith, a confidence in worshipping God and in the relevancy of their message," Young said.

Young encourages those alumni who disagree with the changes at Southeastern to "take a long, deep look" at what happens. He believes eventually everyone will be "rejoicing." He said God uses different methods at different times and different seasons.

When Young addressed Southeastern alumni at the 1992 SBC Convention in Indianapolis, he said, "I am tired of the 'us-them, you-they' terminology. When it comes to describing those going with God and kingdom business, from now on, the terminology will be 'we.'"

He also told the alumni, "Southeastern is becoming the strategic center for Biblically-based theological education."

The Bible reveals to us many times when God took "nobody from nowhere" and used that "nobody" for his glory. Ed Young is testimony that God's foolishness is still wiser than man's wisdom.

Walker is a staff writer for Southeastern Seminary.

Video/pamphlet poverty package generates interest

By William H. Perkins Jr.

A unique videotape and related pamphlet on poverty produced by the Christian Action Commission (CAC) of the Mississippi Baptist Convention is beginning to attract attention around the Southern Baptist Convention and the country.

"We had an awareness that this type of program was not available elsewhere, so we financed the development and production of the video and accompanying pamphlet. As far as we know, it is the only one of its kind in the country," said Paul Griffin Jones II, executive director of CAC.

Jones said Elizabeth King Holmes, a consultant for family and women's issues at CAC, had indicated a special interest in the plight of the poverty-stricken and the homeless. Discussions led to the idea of a videotape that would bring home the message of the poor to Southern Baptists and encourage them to get involved in local ministries to people living in poverty.

The CAC was successful in negotiating a study leave through the Texas Baptist Convention for Don

Coleman, a Bible professor and director of the Baptist Student Union at Sam Houston State University in Huntsville, Texas. Coleman was already well-known in Mississippi for his work several years ago on a Baptist Student Union manual in use around the state.

Holmes, who served as supervisor of the project, said she and Coleman traveled extensively throughout Mississippi to shoot the video.

"We were both amateurs when we started. We didn't know anything about timing footage or adding music," she said.

Although they lacked technical expertise, the pair was sure of the theme they wanted for the videotape.

"This is not a black problem, and this is not a white problem; it's a people problem. The message is to throw off stereotypes and help local churches understand this is something they can do. We want to make people think about local ministries," she said.

Once the videotape footage was shot, Holmes and Coleman called

on VideoWorks, a local ACTS affiliate in Jackson, for post-production services.

The result is a 19-minute video entitled, "The Faces of Poverty: How Do You Tell Them Jesus Loves Them?"

Also available with the videotape is a Mississippi-specific pamphlet (cover shown at right) that spells out the alarming level of poverty found in many parts of the state.

"We wanted the videotape to be general so that it can be used anywhere, but the pamphlet contains facts and statistics on poverty as it relates particularly to our state," Holmes said.

The pamphlet also contains sections entitled, "The Issue," "The Fact of Poverty," "The Effects of Poverty," "Toward A Christian Attitude," and "Some Answers."

While working on the pamphlet to be used in Mississippi, Coleman utilized the identical format to design a Texas pamphlet. The only difference between the two is that the Mississippi poverty statistics have been removed and Texas poverty statistics have been inserted.

Jones said copies of the video and the pamphlets have been requested by the Christian Life Commission of the Southern Baptist Convention. Bread for the World, a Washington, DC-based world hunger relief organization geared toward education and awareness, has also exhibited strong interest.

Long-range plans call for the video/pamphlet idea to be expanded into other important areas and topics in which state Baptists should be responding, because of the crucial nature of Baptist involvement in many of the poverty-related ministries in Mississippi, Jones said.

"We are the only state in the Southern Baptist Convention that has a full week observance for world hunger. In Mississippi, the reality of poverty won't just go away; we Baptists must get involved to make a difference," he pointed out.

For more information on the video and the pamphlets, contact the CAC at P.O. Box 530, Jackson, MS 39205-0530, or telephone (601) 968-3800.



Cooperative Program at work...

Sunday Care shows kids Mississippi Baptists care

If you were to ask one of the Loper children what the Cooperative Program means to them, they wouldn't have a clue. But ask them about Sunday Care and the answers will come quickly and from several mouths at the same time.

"It's fun," "We learn stuff," and "I like to be held."

"I like to be held" — it is the personal touch, the one to one ministry, the love of God shown "to one of the least of these" — that is what the Cooperative Program means to the Lopers and all the children who find their way to the little white house on Huron Street in Jackson.

In the early '70s, Carlie and Oleta Hill lived in a house on Huron right where his car is now parked. Next door is the Crestwood Baptist Center, formerly the Crestwood Baptist Church, where Hill served as pastor for a couple of years. Throughout his ministry he has served in various ways around Mississippi, and last year retired from the ministerial staff of Parkway Church, Jackson, after 17 years there.

"Crestwood Baptist Center now belongs to the (Hinds-Madison) association, and Luther Tucker is the director," explains Hill, who works as a consultant for the Mississippi Baptist Convention Board. "The sanctuary and educational buildings house a food and clothes distribution center for the association and there is also a health care clinic. Tucker and his wife have worked with children of the inner city for many years, and helped in

the beginning of the Sunday Care program. J. W. Brister, director of missions, and Hinds-Madison Association, gave permission for Sunday Care to use the property and buildings behind Crestwood."

The old garage has been refurbished and now serves as a chapel, complete with air conditioning. The materials were purchased with gifts given through the Cooperative Program and the labor was donated by Melvin and Lynn York of Southside Church, Jackson. It isn't fancy — not by a long shot. There is one window and one door.

The floors, the walls, and the ceilings are unpainted chip board. The metal chairs aren't cushioned and there aren't enough for every child and volunteer worker to sit on. No one complains, but all find a place to watch and listen as volunteers from the singles' ministry of Colonial Heights Church, Jackson, lead in songs, and tell stories.

While the project would be difficult were it not for volunteer groups dedicating a month or two of Sundays, it would be impossible without Mississippi Baptists' support through the Cooperative Program.

"Without the Cooperative Program we couldn't do this," says Hill. "Our purpose is to evangelize this community — get as many people under the influence of the gospel as we can and give them the privilege of accepting Christ."

"We saw a need in and around the inner city," Mrs. Hill says, "The white children were being reached

but not the black children. Last October 26 was our first Sunday here, with volunteer youths from Parkway Church, Jackson, and Mississippi College. In all we had 80 attending."

Sunday School is broken down into one preschool class, grades 1 and 2, 3 and 4, 5 and 6, and then the "older ones." Extended session is held for the little children while the older children worship in the chapel. This summer two Vacation Bible Schools are planned, and a third is a possibility.

The needs at the "mission," as Hill calls it, are simple and require no great expense: bubblegum and promotional flyers to hand out to children during Saturday visitation, chocolate milk and cookies to serve on arrival, and this Sunday — hamburgers and chips served following



Christina Loper and other children get a twirl from volunteers.

the morning's activities.

The results could never have a price tag attached. Five children have made public professions of faith and have been baptized at Jackson's First Church. One mother followed her child to services and accepted Christ. For the next two Sundays she brought a different friend, and each accepted Christ as well.

This Sunday volunteer Don Barnes and his singles' group is leading the kids in a couple of songs. A puppet show follows, then an object lesson, and a Bible story. The kids are getting restless. More than once they have to be reminded



Area volunteers lead outdoor activities at Sunday Care.

to listen. I can't help but wonder how Barnes feels. As accustomed as he must be to talking (he's a radio announcer by trade), he doesn't usually have to do so over 50 kids murmuring, squirming, and trying to get his attention.

He tells the story of David and Goliath. When he is done a contest is held; the kids divide into two groups. Barnes asks questions about the story and one after another the answers are given — the competition is tough. Then the final question, the three-pointer, is read: "What is the meaning of this story?"

The young lady near the door is called on to answer. "It means," she says, "we don't have to be afraid if we believe in God. He will take care of us."

That is the lesson they are learning at Sunday Care. As Barnes said in his story, "God will help you defeat the giant in your life, whether it is a difficult test or another kid giving you a hard time."

Hill could easily double or triple the number of kids coming to Sunday Care, but there isn't room enough for them. "We've seen such a change in them. There's no more stealing or cussing," says Hill. "Our goal is for every child to make a profession of faith and be baptized into a Southern Baptist church or a church of their choice that will nurture them."

I am reminded of Saturday's visi-

tation. Hill parked his white car in front of a white house, and before he could open his door, seven children descend upon him. A cynic might think they were after his bubblegum, but they just as eagerly reached for the flyers that will remind their parents of Sunday Care in the morning.

When the Hills pull up to the gate that leads into Sunday Care's compound every Sunday morning, they are met by children eager for the love and affection they know will be shown them there.

The children may never know how many Mississippi Baptists have a vested interest in their eternal future, how many people have touched their lives by giving through the Cooperative Program allocation in their church budgets.

But Carlie and Oleta Hill know. "We'd like to see this done all over Mississippi — nationwide," says Hill. "I hope directors of missions will see a need for it in their associations. I hope churches will volunteer out of love and a desire to help urban and inner city people socially and spiritually."

Little Christina Loper lifts her hands high once more. "I like to be held," she says again. So I pick her up one last time, and tell her I'd like to come again. "Me, too," she replies.

Buie is a freelance writer living in Vicksburg.

Children's crisis shows need for advocates

BIRMINGHAM, Ala. (ABP) — The growing children's crisis should prompt Christians to become "advocates" for the nation's children, said a Baptist children's worker.

Little is being done to reverse the "very dangerous" trends that are making life harder for children, said Barbara Massey, editor of two childhood magazines for the Woman's Missionary Union.

Those trends, she said, include the growing number of children not living with their parents, the rise in AIDS-related deaths among children, the increase in sexual promiscuity even in children as young as 11 and 12, the increase of sexual molestation of children, and the growing influence of television and alcohol on American kids.

Massey also speaks of what she calls "orphans of a new age" —

children who face family breakup through divorce, separation and other causes. Family disintegration is the driving factor in the dangers confronting children, she said. "The family is just not holding together."

"Every adult who cares about children and cares about the future of America must be an advocate for children," Massey said.

The local church is a good place to "plug in" and make a difference, Massey said.

She also said the local church is "a perfect place" to become involved on behalf of children. One important resource churches provide is positive role models for children, Massey said.

One recent study suggests Southern Baptists don't have to go far to meet the child-welfare challenge head on. In a study of the well-being of children across the nation, seven

of the 10 states in which children fared worst were in the South, where Southern Baptists are strongest. The bottom five states were Alabama, Georgia, South Carolina, Louisiana, and Mississippi.

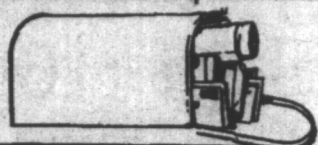
That should serve as a wakeup call to Southern Baptists who have ignored the problems of children, leaders say.

On the national level, child advocates can support initiatives and programs to assist and aid families and children in need. On a local level, they can support various Baptist ministries to the needy, including hunger offerings, soup kitchens, and clothes closets.

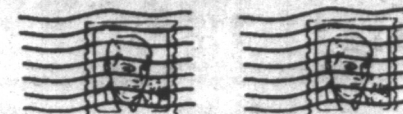
By seizing responsibility and becoming advocates, Massey said, Americans can reverse the troubling trends that are robbing so many children of their childhoods.



Sunday Care's children and volunteers crowd around to listen to Bible stories from Jackson's Colonial Heights Church volunteers. (Photos by Debbie B. Buie)



Letters to the editor



Clarke will rise

Editor:
I am a former student of the "seemingly" dead Clarke College. As the months go by since its closing, I still feel a sense of loss and understandable regret. Clarke College will always hold a dear spot in my heart. To see something you love so much suddenly taken from you is frustrating to say the least. But do you know what? I read in the John 11 an account of a man named Lazarus who was sick and died and who also was taken from his family.

When Jesus arrived at the tomb, he saw many mourning over the loss of their friend and it caused him to weep. And then the great question was asked, "Could not this Man who opened the eyes of the blind, also have kept this man from dying?" Jesus then asked Martha, "Did I not say to you that

if you would believe you would see the glory of God?" And after praying to his Father in heaven, he cried out to Lazarus to "Come forth," and Lazarus did just that.

Clarke College (a dear friend) was very sick and many had cried out to God for help. I also believe that Clarke is not sick unto death. Even though our prayers are not yet answered and in every way Clarke College does appear to be physically dead, I do believe in the physical resurrection of Clarke College.

I believe as we weep over the loss of our dear friend that God hears us and will respond as he did back then. Jesus said, "Did I not say to you that if you would believe you would see the glory of God?" Well I, and I'm sure many others, believe what the Lord was saying, "It takes faith to believe." For now I wait patiently for the Lord to say,

"Clarke College, come forth."
Dale Authement
Raleigh

Convention speakers

Editor:
I, along with many Mississippi Baptists, was surprised and disappointed when we saw the list of convention speakers for the November meeting. I think we have been misled because immediately after his election, W. W. Walley proclaimed he was neither fundamentalist nor moderate and indicated he would not lean to either side.

With the selection of every speaker that is his province to select, all speakers are active or affiliated with the fundamentalist group. It appears the only ones having a part on the program who are not fundamentalist are those who speak by virtue of their office.

It appears this may be an attempt to cause division, splitting, and damaging of the Mississippi Baptist Convention in the same way the Southern Baptist Convention has been afflicted. Otherwise, a better representation of Mississippi Baptists would have been used. A great many devoted Mississippi Baptists have been striving to prevent this situation, but it appears we may be facing it.

It is a terrible crime to cause the name of the great Mississippi Baptist Convention to be called "Ichabod."

M. W. Perry
Philadelphia

Check your policy

Editor:
Alert! Alert! Check it out before it is too late! Check your church insurance policy and see if your pastor and staff are covered if they fall, or are in any way injured on the church property. Some of the major insurance companies who write church policy insurance coverage have a clause in them that protects church members and visitors who get hurt on the church grounds or buildings, but will not pay for medical or other bills caused by an injury that happens to pastor and church staff as well as other employees of the church.

Check it out! I just found out the hard way. There is an insurance company who will include the pastor and staff and believe it or not, it's our own Annuity Board Property Protection Plan.

Lynn O. Mackey Sr.
Wayne County
Director of missions

Thanks to doctor

Editor:
My faith was restored in humanity and yours will be, too. After nine months of tests, scans, three hospitalization periods, and

one surgery in Jackson, my daughter's condition continually worsened. Exasperated, paining, and quite despondent, she advised her family doctor, Foster G. Ruhl Jr. in Yazoo City, she had decided to go to Mayo or Oschner's. Ruhl suggested she go to Overlook Hospital in Summit, N. J. He grew up there, where his mother and family still reside. My daughter accepted his recommendation and went to New Jersey.

Ruhl's family and church family met my daughter's plane, took her to one member's home, prepared her meals, transported her to and from doctors' offices, and visited her daily after she was hospitalized. For a month they met her every physical and spiritual need.

Surgery was scheduled so a nurse phoned me to come up, as the outlook was bleak. I, too, was invited to sleep and eat at the same home with my daughter. Every need I had was met by those loving and caring people for 10 days.

Ruhl, his family, and church family, are the most compassionate people we have ever seen. They looked at us through the eyes of Jesus with love and concern. Ruhl phoned the hospital every day to obtain a progress report on my daughter.

My daughter, her husband and two children, and our family and I will be forever grateful to Ruhl as it was he who initiated the wonderful things that happened to us. We'll owe him a debt of gratitude and want to know it. By the way, my daughter's problem is corrected and is at home well on the road to recovery.

Mary Ellen Woodward
Jackson

Tribute to Yarbrough

Editor:
The news of the death of Jimmy Yarbrough came as a shock and a deep hurt to me. I can only hope that what looks like a tragedy in his experience of death was a merciful way of God's taking him home fast and without lingering pain.

Saved from a very sinful life, Jimmy had a preacher's call from God which he donned with both sincerity and faithfulness. He never veered from the course one time until his death two weeks ago.

He gave everything he had to every congregation he pastored. Missing a seminary degree certainly did not affect his preaching, as he was the best Bible preacher I ever heard. Speaking as one with full seminary training, and a great deal of experience, I speak with consideration and discretion when I say he could get more out of a verse than the average Greek professor.

God also greatly used Jimmy in calling out the called, and many

young men, as well as older ones, put their hands to the plow in preparing for the ministry of preaching. The last time I heard — and that was 20 years ago — 23 good men had surrendered to preach under his ministry. His influence in this area showed, as well, in two of his three daughters choosing preachers for their husbands.

The earth and the kingdom of God are poorer with the death of Jimmy Yarbrough. For a man of caliber diffuses an influence far beyond the precincts where he ministers. And I personally feel that ripples from this great life have found their ways to the ends of the earth. It will take a long time to evaluate a life like this, and only eternity will reveal the lives he touched and the kingdom good he affected.

Looking at the departure of such a life, I can only say to myself and my preacher friends, "Preach the Word; be instant in season, out of season..." For this is the legacy of Jimmy Yarbrough.

Jimmy Hodges
Talladega, Ala.

Editor's Note: Hodges formerly pastored in Waynesboro and Pike County.

Applause for Rogers

Editor:
Applause to Bob Rogers for his hit-the-nail-on-the-head guest column in your July 23rd issue! His description of the recent controversial Supreme Court decision on graduation prayer as standing for the two propositions that "when people want to pray, nobody can stop them" and "when people do not want to pray, the government has no business making them" was excellent — simple, yet accurate. Equally trenchant was his pointing the finger at the Supreme Court decision that is really and truly curtailing Americans' religious liberty, *Employment Division v. Smith* (1990).

If all who are bemoaning the graduation prayer decision would call on their representatives and senators to vote for the Religious Freedom Restoration Act (H.R. 2979/S. 2969), they could create positive protection for religious liberty instead of perpetuating misunderstanding about it. RFRA would require government once again to demonstrate a compelling interest not accomplishable by other means before burdening anyone's religious liberty. The time for passage in this Congress is short; congressional contacts are needed now.

Thank you, Pastor Rogers, for your clarion call to a better understanding of and constructive action for our most precious liberty — religious freedom.

Oliver Thomas
General counsel
Baptist Joint Committee

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Missionary News

Kenneth and Lynn Baker, missionaries to the Ivory Coast, have arrived in France for language study (address: 1, rue Lord Byron, 37200 Tours, France). He was born in Booneville.

Tom and Hazel Barron, missionaries to Indonesia, are on the field (address: Kotak Pos 118, Kupang 85111, N.T.T., Indonesia). He grew up in Richton and she is the former Hazel Clark of Richton.

Daniel and Sharon Bradley, missionaries to Southern Africa, are on the field (address: 55 Highlands Rd., Pinetown 3610, Republic of South Africa). He is a native of Gulfport and she is the former Sharon Freret of Saucier.

Donald and Elise Brown, representatives to Israel, are in the States (address: Rt. 2, Box 403, Holly Springs, MS 38635). She is the former Elsie Word of Clarksdale.

David and Melissa Chism, missionaries to Ecuador, are in the States (address: 109 20th Ave., N.E., Birmingham, AL 35215). He was born in Tupelo.

Warren and Ruth Harris, missionary associates to Peru, are in the States (address: 701 Kentwood Dr., Knoxville, TN 37912). He was born in McComb and considers Summit his hometown.

Russell and Melinda Kyzar, missionaries to Costa Rica, are on the field (address: Apartado 4035-1000, San Jose, Costa Rica). He was born in Jackson and considers Natchez his hometown. The former Melinda Henderson, daughter of Guy and Lois Henderson of Clinton, was born in Columbia.

Franklin and Margaret Lay, missionaries to Costa Rica, are on the field (address: Apartado 4035-1000, San Jose, Costa Rica). His hometown is Union. The former Margaret Carraway was born in

Columbia and considers Prentiss her hometown.

Henry and Linda Lee, missionaries to Japan, are on the field (address: 52-31 Matsumidai, Ikoma-chi 630-02, Japan). He is a native of Clarksdale. Her hometown is Hazlehurst.

Gregory and Karen Massey, missionaries to Argentina, are on the field (address: Sucursal 5, Casilla de Correo 11, 1900 La Plata, Argentina). They are natives of Meridian. She is the former Karen Lawson.

Bob and Dianne McNamee, missionaries to Ecuador, are in the States (address: 919 Reaves St., Jackson, MS 39204). He is from Jackson, and she, the former Dianne Kea, was born in Kosciusko and considers Raymond her hometown.

Robert and Janice Mooney, missionaries to Zambia, are on the field (address: P.O. Box 21458, Solwezi, Zambia). His hometown is Jackson.

Frank and Jerry Anne Pevey, missionaries to Tanzania, are on the field (address: P.O. Box 870, Shinyanga, Tanzania). Both consider Skene their hometown. He was born in Hazlehurst, and she, the former Jerry Anne Howarth, in Cleveland.

Johnny and Beth Presley, missionaries to Brazil, are in the States (address: 4304 35th St., Meridian, MS 39307). He considers Louisville his hometown. The former Beth Neal was born in DeKalb and considers Decatur her hometown.

Kevin and Susan Randolph, missionaries to Indonesia, are in the States (address: 223 Nicholson Ave., Waveland, MS 39576). She is the former Susan Ratcliff of Gulfport.

Doyle and Martha Robertson, missionaries to Peru, are on the field (address: Apartado 3177, Lima, Peru). The former Martha Mathis was born in Hattiesburg.

Keith and Penny Stamps, missionaries to Guatemala, are on the field (address: Apartado 22, 09901, Quezaltenango, Guatemala). He is the son of Southern Baptist missionaries and considers Clinton his hometown.

Karl and Peggy Wallace, missionaries to Peru, are in the States (address: 715 E. Northside Ave., Jackson, MS 39206). Born in Magee, he lived most of his life in nearby Jackson. She is the former Peggy Vaughn of Jackson.

Center sets date for conference on evangelism

The Center for Evangelism and Church Growth of the New Orleans Seminary will conduct a conference on evangelism through the Sunday School, Sept. 24-26.

The conference will be on the seminary campus and will feature Landrum Leavell, seminary president; Harry Piland of the Sunday School Board; James Fitch of the Sunday School Board; Wayne Jones, First Church, Norfolk, Va.; Nolen Rollins, First Church, Atlanta; and Charles Lowry, Church Growth Center director.

Pastors, religious education staff, and Sunday School leaders are invited. For more information call the center, NOBTS (504) 282-4455.

Bethsaida marks 150th year

Bethsaida Church, Montgomery Association, will celebrate its 150th anniversary Aug. 20 beginning at 11 a.m.

A covered dish meal will be served at noon. An afternoon service will follow, including singing, and church reports. DeWitt Cutts is pastor.

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See You at the Pole event set for Sept. 16

See You at the Pole, a national prayer movement led by teenagers and begun in 1991, has seen more than 180,000 teenagers gather for prayer at their schools' flagpoles.

Thousands of teenagers will gather again at their schools' flagpoles Wednesday Sept. 16, for 30 minutes before school for 10-15 minutes of prayer.

The 1992 See You at the Pole will also involve parents, teachers, school administrators, college students, and other concerned citizens. These adults are encour-

aged to meet at flagpoles other than at schools; at post offices, city halls, or churches.

The purpose of the prayer time is to ask God to intervene in America's youth crisis. See You at the Pole is a united effort by Christians, following the biblically prescribed solution in Joel 2 for crisis in a nation. It is an event that calls attention to the crisis faced by American teenagers and a way to summon the community to get involved in this crisis. It is a declaration of our ultimate dependence upon God as a solution to this crisis through the reconciliation of lost people.

Homecomings

Parks, Glendora: Aug. 30; 11 a.m.; potluck dinner, noon.

Oak Grove (Smith): Aug. 30; 11 a.m.; lunch following services; special collection for cemetery upkeep; John Barnes, pastor.

Calvary, Starkville: Aug. 30; 50th anniversary; continental breakfast, 8 a.m.; Sunday School, 9:15 a.m.; worship, 10:30; dinner on the grounds, 11:30; gospel singing, 1 p.m.; challenge for the future, 2 p.m.; David Claxton, pastor.

First Church, Glendale, Hattiesburg: Aug. 30; John Hilbun, former missionary to Barbados, speaker; Arthur Southerland, music; dinner on the grounds, noon; worship, 1:30 p.m.; Brian Ivey, pastor.

New Prospect, Brookhaven: Sept. 6; Sunday School, 10 a.m.; worship, 11; dinner in fellowship hall, noon; singing, 1:30 p.m.; no night services; Estus Mason, Crystal Springs, speaker; William Nelson, Monticello, music; Gene Douglas, pastor.

Williamsville organizes Explorer Club

The Williamsville Church, Kosciusko, in a new outreach effort, has organized the Explorer Club.

The Explorer Club is made up of approximately 15 members, boys grades 1-6, and six leaders. The boys must be enrolled in Sunday School or attend church services regularly.

The club meets once a month to take tours or trips. Its goals are to encourage boys to become active in Sunday School, to form bonds of Christian Friendship, and to teach them at a young age that "there is such a thing as good, clean, Christian fun," according to Danny Plunkett, Explorer Club leader.

Recently the boys spent the night aboard the battleship USS Alabama, then toured the Mississippi Gulf Coast.

Revival Dates

First, Aberdeen: Aug. 30-Sept. 2; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 11:50 a.m. and 7 p.m.; Jerry Massey, Oxford, evangelist; Alan Kilgore, pastor.

Whitesand, Prentiss: Aug. 30-Sept. 2; Sunday, 11 a.m. and 6:30 p.m.; Mon.-Wed., 10 a.m. and 7 p.m.; Butch Knight, Kosciusko, evangelist; Heith Wilkinson, music; Charles Wesley, pastor.

Lakeview, Leland: Aug. 30-Sept. 3; Sunday, 6:30 p.m.; Mon.-Thurs., noon and 7 p.m.; Jerry Moore, Panama City, Fla., evangelist; Shelly and Irene Johnston, Smithdale, music; Marty Wilson, pastor.

Fairview, Indianola: Aug. 30-Sept. 2; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Cliff

Perkins, Clinton, evangelist; Keith Bennet, Greenwood, music; David Carlton, pastor.

Calvary, Columbus: Aug. 30-Sept. 3; Sunday, homecoming, 11 a.m., 2 p.m., and 7 p.m.; Mon.-Thurs., 12:15 p.m. and 7 p.m.; Dan Springfield, evangelist; Steve Reynolds, music; Roy Hawkins, pastor.

Parkhill, Jackson: Aug. 28-30; Fri. and Sat., 7 p.m.; Sunday, 11 a.m. and 7 p.m.; Jimmy Sellers, pastor, evangelist; Jim Chance, music.

Flat Rock (Benton-Tippah): Aug. 30-Sept. 2; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Kenny Digby, Fulton, evangelist; Charlie Cooper, Rienzi, music; Mickey Trammel, pastor.

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Staff changes

Thursday, August 27, 1992

BAPTIST RECORD PAGE 2

Just for the Record

Castlewoods Church, Rankin Association, has called Lee D. Evans as youth minister, effective August 9. Evans is a native of Tennessee.



Evans

served as pastor of East Prentiss Church, New Site.

Washington Church, Washington, has called Kay Scott as minister of music and her husband, Vic, as minister of youth. They previously served at Roxie Church.

Ralph E. Hall has accepted the position of minister of music and youth of First Church, Polkville. He is a graduate of Mississippi College, and previously served Meadow Grove Church, Brandon, and White Oak Church.



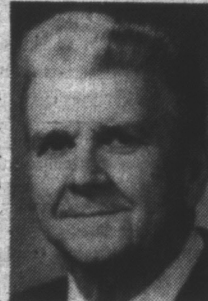
Hall

Think all you speak, but speak not all you think. Thoughts are your own; your words are so no more. — Henry Delaune

In times of trouble no words, no matter how magnificent, can match a helping hand. — Frank Tyger

Michael Wrenn, ordained minister and recent college graduate, is available for interim, supply, or permanent pastoral ministry position. He may be reached by writing 304 East Cypress Street, Charleston, MS 38921, or by calling 647-3661.

Guy Reedy, pastor of First Church, Water Valley, for 22 3/4 years, has announced his retirement, effective September 30. Reedy attended Mississippi College and Southwestern Seminary. Previous pastorates include Crenshaw and Darling, Sardis, Reedy Ruleville, and Highland in Laurel. He has been involved with the ministry of the Baptist Children's Village for more than 40 years, serving on its board of trustees several times. Reedy and his wife Doris will continue to live in Water Valley.



Reedy

Eddie Ruddick, chairman of the religion department of Clarke College for 10 years, is available to serve as pastor, director of associational missions, interim pastor, and as leader for Bible conferences, revivals, Bible studies, and stewardship emphases. He can be contacted at 301 E. Church, Newton, 39345-2403, and by phone (601) 683-6104.



Ruddick

Terry Road Church, Jackson, will have Senior Adult Emphasis, Aug. 30, 11 a.m. Jack Nazary, former pastor, of West Jackson Church, will be the guest speaker. James Netherland will have charge of the music program. Dinner will be served at noon. Henry J. Bennett is pastor.

The Reinhardtts will appear at Calvary Church, Durant, Aug. 29 at 7 p.m. There will be no admission, but an offering will be taken.

Easthaven Church, Brookhaven, will feature Gary McSpadden in concert, Aug. 29. McSpadden is known for his work with the Bill Gaither trio. Bendon Ginn is pastor.

The director of missions search committee of the Attala Association, located in Kosciusko, will receive applications for the position through Oct. 31. Please send resumes to Wilbur Brunt, chairman, Rt. 5, 209 Woodland Dr., Kosciusko, MS 39090.



GAs of Carterville Church, Petal, were recognized in a service held June 28. The theme was "Carry the Light." Girls who received badges are pictured, left to right: front row, Kayla Hinton, Fran Field, Amanda Patterson, Katie Cole, Sarah Oberst, Danielle Hatten, Cheryl Watkins, Katie Newsum; second row, Rhea Sloan, Kristi Rounsaville, Amanda Nelson, Kim Cole, Meredith Hubbard, Jenalee Hogan; third row, Heather Herring, Nancy Diehl, Natalie Ward, Tiffany Herring, Courtney Curry, Courtney Mitchell; fourth row, Nita Rainey, Amber Oberst, Amanda Field, and Christy Cedotal. Not pictured is Lindsay Curry.



Grays Creek Church, Desoto, held a groundbreaking ceremony recently to implement its building program, which will include a Sunday School addition, renovation/enlargement of the auditorium, and new parking lot and sewage system. Pictured, left to right, are: W. D. Gardner, building committee chairman and minister of music; Roy Medders, Jean Busby and Louise Gardner, building committee members; Lester Dunlap, chairman of deacons; John Crocker, pastor; David Taylor; Bruce Vest, building committee; Florence Cleveland; and Johnny Thompson, deacon.



Lamar County Baptist Association Royal Ambassadors recently participated in an RA rally at Calvary Church, Oak Grove. After a full day of activities (including Bible drills, races, archery, and log cutting races) and hard work, the boys were rewarded with prize ribbons. Twenty-nine RAs, three youth helpers, seven RA leaders, and Doug Benedict, director of missions for Lamar Association, attended. Mark Davion is RA director.



Dedication services were held June 14 for the new building at New Harmony Church (Neshoba). The old building was destroyed by fire Dec. 28, 1990. Erwin Mooney is pastor.



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alive93

Mississippi falls tenth among top states in Southern convention delegate totals

NASHVILLE (BP) — Kentucky, Tennessee, Georgia, North Carolina, and Texas were the top five states in number of messengers who attended the Southern Baptist Convention's June meeting in Indianapolis, according to figures released by registration secretary Lee Porter.

Kentucky churches sent 1,631 messengers to the convention, for 9.08% of the total 17,956 messengers who attended the annual SBC meeting.

Tennessee's 1,533 messengers were 8.54% of the overall total; Georgia, 1,529 messengers, 8.52%;

North Carolina, 1,507, 8.39%; and Texas, 1,287, 7.17%.

Also in the top 10 states were South Carolina, 1,176 messengers; Alabama, 1,131; Florida, 879; Indiana, 858; and Mississippi, 817.

Other states' messenger totals were Missouri, 798; Ohio, 734; Illinois, 731; Virginia, 691; Louisiana, 585; Arkansas, 503; Oklahoma, 486; California, 182; Maryland, 151; Michigan, 115; West Virginia, 84; New Mexico, 62; Arizona, 60; Kansas, 60; Iowa, 39.

Pennsylvania, 38; Colorado, 37; New York, 33; Alaska, 23; Nevada,

19; New Jersey, 18; Wisconsin, 15; Minnesota, 15; Hawaii, 14; Wyoming, 14; Massachusetts, 13; Connecticut, 12; Oregon, 11; Utah, 11; Washington, 10; Nebraska, 10; North Dakota, 6; Montana, 5; Delaware, 4; South Dakota, 4; Idaho, 3; Maine, 2; New Hampshire, 2; Rhode Island, 2; Vermont, 0.

Other totals were Puerto Rico, 4; District of Columbia, 2.

Porter, longtime SBC registration secretary, is associate pastor for administration and adult education at St. Andrew Church in Panama City, Fla.

FMB

From page 3

asked WMU, which is independent of convention control, to promote its missions endeavors.

FMB trustee chairman John Jackson told the board that, at WMU's request, he has agreed to meet with Cecil Sherman, coordinator of the CBF.

At that meeting, tentatively scheduled for Oct. 15, Jackson said he hopes to clarify "misconceptions" that the FMB will not appoint missionaries from CBF-affiliated churches.

It also represents an opportunity to "hold out an olive branch," Jackson added, and "will show the WMU we're willing to work with all Southern Baptists."

Trustees' discomfort with the CBF emerged on several other fronts:

— In a tense meeting of the trustee committee which oversees work in Europe, Paul Thibedeaux, a field administrator for Eastern Europe, was asked if he agreed with recent charges that the board has a "global agenda" to enforce doctrinal uniformity.

Trustee uncertainty about the views of remaining FMB adminis-

trators and missionaries in Europe surfaced in the Europe committee meeting Aug. 19. In a sharp exchange with Thibedeaux, one trustee questioned the administrator's own commitment to the FMB and its trustees.

Although reporters are allowed to attend such committee meetings, they do so under background rules that prohibit direct quotes.

— During a later "Green Alert" report to all trustees, another trustee asked similar questions of Thibedeaux. Green Alert is the board's accelerated effort to send missions personnel and assistance to the former Soviet Union. Cooperative Services International and European administrators — including Thibedeaux — direct the endeavor.

"Do you know if any European missionaries are considering joining the CBF?" trustee James Austin of Georgia asked Thibedeaux. "Will you personally affiliate with the CBF?"

CSI vice president Lewis Myers and board chairman Jackson headed off the questions, maintaining they were inappropriate during a Green Alert report.

In other action:

— Trustees asked staff to study a

request from the Southern Baptist Radio and Television Commission for assistance in distributing television programming to stations in the former Soviet Union. RTVC president Jack Johnson told trustees TV stations there are eagerly seeking the kind of "wholesome" programming — including televised sermons — produced by his agency. However, the RTVC has no personnel in the region for contacting persons who may express an interest in Christianity after viewing a program. It is unclear if his proposal would involve FMB financial contributions.

— Trustees heard a presentation from family specialist Bill Gothard concerning his projects in Russia. Gothard's Institute in Basic Life Principles, which he says transforms rebellious teenagers into model youths in a few weeks, is implementing its program in the public schools of Moscow and St. Petersburg at the invitation of government education officials, he said. He added he has undertaken similar programs with city officials in Dallas and Indianapolis and is in the midst of discussions with others in Chicago and Seattle.

Dillard writes for Virginia RELIGIOUS HERALD.



Above, Ralph Smith of Austin, Texas, speaks to a group of pastors at the Mass Evangelism Conference at the Baptist Building in Jackson. Roger Christian, Richard Harris, and Thad Hamilton of the Home Mission Board, and Charles Harvey of New Orleans Seminary also were on program.

Farno Green, Agri-Missions Zimbabwe volunteer, dies at 72

Farno L. Green, deacon at Shady Grove Church, Lincoln Association, died Aug. 23 of a massive heart attack at his home in Ruth.

Green, 72, was a retired employee of General Motors Corporation, and an active volunteer with the Agricultural Missions arm of the Zimbabwe-Mississippi Partnership. He was also Sunday School director at Shady Grove.

He is preceded in death by his wife, Arminda Ruth Cole Green. Survivors include two sons, Franklin Farno of New Orleans, Walter L. Green, of Louisville, Ky.; and one brother.

Funeral services will be held Aug. 27 at 11 a.m. at Shady Grove Church. Hartman Funeral Home in Brookhaven is in charge of arrangements.

Early deadlines set

Early deadlines will be observed for the Baptist Record's Sept. 10 issue. Due to the Labor Day holiday, news copy to be published in that issue will be accepted no later than Tuesday, Sept. 1.

Advertising space reservations should be made and copy to the Baptist Record offices no later than Monday, Aug. 31.

MILLER

From page 2

grams. We need to bring people in and show them worship."

People will come to worship if it is on their "own terms," he said, cautioning against providing an "elitist" form of worship, especially in music.

"I think when somebody walks in the back of our church they will generally be trained on Willie Nelson or Dolly Parton and we shouldn't throw too much Bach or Beethoven at them at first if we expect the church to grow."

"We are going to have to start where they are or they won't worship, and they won't come back. They will go to a Pentecostal church where they have a trap (drum) set."

Regardless of how the worship service is tailored, the key is presenting the gospel, Miller said, adding he fears many churches, especially megachurches, are cutting corners in that area.

"So many of the megachurches have grown big crowds at the sac-

rifice of incredibly important theology and in many cases have become huge community churches without strong theological stuff at the center," he said.

"My friend Eugene Peterson, who is Presbyterian, says the bigger the crowd the less truth is communicated. I think that is often the case — that sometimes when the crowd gets really big or when you finally have a satellite TV empire you say virtually nothing."

"If you take the ole's and the rah's out of cable TV it gets pretty surface, and I think preaching needs to return to a strong hermeneutic (interpretation) and the hermeneutic needs to be that the gospel is applicable; people need to know the Bible."

The megachurch in too many instances is making too many sacrifices simply to get people into its services, he said.

"Sometimes they are important sacrifices in doctrine. A hundred years ago the YMCA invited people in to play basketball and then talked to them about Jesus. Now it just says come play basketball."

"If I see any similarities to these

huge megachurches that in a sense have become community centers they sometimes lack the theological viscera that our one-room, clapboard-sided churches had in the SBC. Too many are in effect saying come, play basketball and we will talk about Jesus."

"The question is, 100 years from now will this new community emphasis Christianity that we seem to be advocating deliver the church to be the church? This generation has a responsibility to hand down something more than a volleyball net and a miniature golf course."

The controversy in the SBC over the last 12 or 13 years has brought a new focus on "the things that were historically us — evangelism and missions," Miller said.

"There is a real sense now that everybody at least seems to be talking about what our theology is and what we believe about missions and evangelism. There is a new clarity of focus. We talk incessantly about starting new churches."

Druin is associate editor for Texas BAPTIST STANDARD.

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Living your profession



By Margaret H. Rogers
Titus 1-3

Titus was a Greek convert and became Paul's special representative to the island of Crete. Paul wrote the letter to Titus about A.D. 64 around the same time he wrote 1 Timothy, probably from Macedonia, when Paul traveled between his Roman imprisonments. Paul knew that the church must be built on Christ, not on any one person. He was also aware that eventually he would not be there to build, encourage, discipline, and teach; therefore he trained young men to assume leadership in the church after he was gone.

Titus, a Greek believer, probably was converted to Christ through Paul's ministry. Taught and nourished by Paul, he stood before the church as a living example of what Christ was doing among the Gentiles (Gal. 2:1-3). He was one of Paul's trusted traveling companions and close friends. Later he became Paul's special ambassador (2 Cor. 7:5-16) and, eventually, became the overseer of the churches on Crete (Titus 1:5). Slowly and carefully, Paul helped Titus to develop into a mature Christian leader. This letter to him is another step in this discipleship process.

An example of a mature believer (Titus 2:7-8). Paul urged Titus to be a good example to those around him so that others would see his good deeds and seek to imitate him. His words would have greater impact due to the life he lived. One can earn the respect of others when the example is consistent with the profession. Paul counseled Titus to be sensible and logical in his conversation (lifestyle) to avoid criticism. Being impulsive, unreasonable, and confusing is more likely to start arguments rather than convince others of the truth.

The difference salvation makes in a life (vv. 11-14). Only Jesus Christ can give the power to live the Christian life. Freedom from sin's control gives the power and understanding to live according to God's will and to look expectantly for his return.

The world observes the difference (3:1-8). Christians have their first allegiance to Christ as Lord, but they must also obey the government and its leaders. Keeping the civil law is the beginning of one's responsibilities, but it is also important to be involved and to serve. Jesus emphasized these truths when he taught: "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Paul summarized what Christ does for man when He saves him. He moves man from a life of sin to life under control of the Holy Spirit with all the treasures he provides, not because these things are earned or deserved but they are given because of God's grace. All the persons of the Trinity participate in salvation and provide a renewal of life that is evidenced by one's good deeds.

These truths written by Paul should motivate Christian adults to be good citizens and to live exemplary lives. A theme that courses through this letter to Titus is the need for proper Christian living in the midst of the evil in the world. The hostility and corruption in the world are evident on every hand.

Christians, however, must rise above the evil in the world and demonstrate the grace of God in their daily living. Such living will have an impact, whereas mere words would not.

The truths Paul gave to Titus, coupled with the words of Jesus that Christians are to be salt and light in society, should challenge believers always to bear witness of the salvation experienced through the Lord Jesus Christ.

Rogers is a member of Salem Church, Collins.

Bible Book

Alcohol and drugs — danger



By David Raddin
Proverbs 20:1, 23:19-21, 29-35

Using alcohol and drugs is a choice — your choice. No one can decide for you. You must live with your decision. The choice to use alcohol and drugs affects more than just you. Your family, friends, and people you don't even know are affected. The time to consider the consequences is now. It is worth it? What does the Bible say?

The corrupting power of alcohol (20:1). "Wine is a mocker and beer a brawler; whoever is led astray by them is not wise" (20:1 NIV). Have you ever known someone who would lead you astray, then laugh at you for following? Alcohol makes a mockery of the one who drinks.

The words "led astray" literally mean "to stagger drunkenly." Another translation of "is not wise" is "cannot act wisely." A person under the influence of alcohol is not capable of making wise decisions. Because the mind cannot function properly when the body is under the influence, danger exists for the user and everyone with whom he or she comes in contact.

We read in I Corinthians 3:16: "Don't you know that you are God's temple, and that God's Spirit lives in you?" God's people are his temple. Paul continues in verse 17: "If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple." To destroy God's temple, of which each believer is a part, is a sin. A part of that temple is destroyed each time alcohol is abused. When one commits the sin of drinking, a part of the full, abundant life the Lord intends dies as life is given over to another master.

"Listen, my son, and be wise, and keep your heart on the right path. Do not join those who drink too much wine" (23:19-20 NIV). "The right path" carries the meaning of the right way of life. How we rationalize that a little drinking won't matter, forgetting the fact that harming our bodies is sin and the fact that others see our example. "So whether you eat or drink or whatever you do, do it all for the glory of God. Do not cause anyone to stumble, whether Jews, Greeks, or the church of God" (1 Cor. 10:31-32).

Effects of drunkenness (23:21, 29-30). "For drunkards ... become poor...." (v. 21). Becoming poor because of drunkenness concerns more than money. The list of losses includes family, job, usefulness as a person, and usefulness to God, only to name a few. Ultimately, the alcoholic who worships alcohol and never finds a personal relationship with Jesus, loses for eternity.

The dangerous deception of alcohol (23:31-32). "Do not gaze at wine when it is red, when it sparkles in the cup, when it goes down smoothly! In the end it bites like a snake and poisons like a viper" (vv. 31-32). We are warned that alcohol is made to look good. How our society emphasizes drinking as a part of being accepted. "Wine when it is red" refers to pure wine. The wine is like so many other temptations; it appears beautiful at first but leads to destruction. The message is clear, stay away.

The results of addiction to alcohol (23:33-35). When addiction comes, the choice is over. A friend of mine who is a recovering alcoholic gives this advice, "If you never take a drink or use drugs, you will never have to worry about stopping." One addicted to alcohol looks for others who will say that his drinking is no problem and make excuses for him. May the Lord grant us strength to stand against addiction in the life of a loved one, the wisdom to know how to help, and the love of Christ to live through us.

Be Wise! Alcohol and drugs can be made to look like an escape. In reality, they are an entrance into sin and deeper problems. The choice is yours. There is danger in alcohol and drugs that can rob you of life. Be Wise! Choose the way of the Lord!

Raddin is pastor, First Church, Summit.

Life and Work

Danger — be wise!



By Milton Burd
Proverbs 20:1, 23:19-21, 29-35

Alcohol and drug abuse is a worldwide problem today. Millions of persons are affected directly as abusers, and millions more suffer physical, mental, and economic hardships. The media inform us daily of crime, death, abuse, and economic loss as a result of alcohol and drugs. The writer of Proverbs gives us some very wise advice about the dangers of alcohol. The same advice applies to drugs as well. Let's look closely at this advice.

The corrupting power of alcohol (20:1). Alcohol can have a very powerful effect on people. Proverbs 20:1 indicates that it can cause a person to resist authority or reject truth (a mocker/scoffer). This resistance can be directed against civil laws and/or against God and his laws. Alcohol can also cause a person to become involved in physical violence (a brawler). Alcohol causes a person to lose self control. The result is fighting, brawling, abuse of others, and even loss of life. Alcohol affects the lives of more than just those who consume it. Lives lost because of drunken drivers are a tragic example. And alcohol can cause a person to lose the ability to make decisions (cannot act wisely). How many bad decisions have been made by persons under the influence that have drastically and tragically touched their lives and the lives of families and friends? There are many dangers related to alcohol.

Wise action regarding alcohol (23:19-20). This proverb encourages making the right choices. Everyone has the choice about drinking alcohol. The writer gives advice about keeping your heart on the right path. This involves making choices wisely. Don't learn the hard way — wrong choices with alcohol are difficult to overcome or change. Persons have to live with the consequences of their choices. The writer also warns against joining with those who drink too much. Peer pressure is strong among adults and youth. The pressure is to conform to the practices of the crowd. But God's Word teaches us to follow God's wisdom. Avoid alcohol and its abuses.

Effects of drunkenness (23:21, 29-30). Eight effects of alcohol are listed in these verses. These are: poverty, drowsiness, woe (weeping), sorrow, strife, complaints, injuries, and bloodshot eyes (dullness). We could think of examples for every one of these. Alcohol creates problems in the lives of people. Abuse of alcohol can create all of these problems at one time or another. It becomes a progressive process.

The deception of alcohol (23:31-32). Alcohol is advertised very attractively. Drinking appears to be the thing to do — a way to be popular and accepted by peers. These verses warn that wine (alcohol) can be very misleading. It can appear to be attractive, sparkling and smooth to consume. But "in the end it bites like a snake and poisons like a viper." Alcohol can be devastating (as deadly as a poisonous snake) and destructive. The scripture warns us to not be deceived by the attractiveness of alcohol but to consider the consequences.

The results of addiction to alcohol (23:33-35). The writer continues the description of the consequences of alcohol. It can cause hallucinations, confusion, embarrassing behavior, disturbed rest, and physical pain. Alcohol is presented unfavorably. Its deception is clear. The message is to stay away from strong drink and its consequences. Consider the body as the temple that God created it to be (1 Corinthians 6:19). We are well aware of warning signs as we drive. They serve as warnings to slow down, watch the curves, avoid construction, etc. The word alcohol should serve as a warning sign to all Christians. Avoid it at all costs.

Burd is minister of education, First Church, Cleveland.

capsules

AMERICAN FAMILY ASSOCIATION SAYS BOYCOTT OF COMPANIES IS WORKING: TUPELO (EP) — The American Family Association (AFA) says their boycott of companies which withdrew funding from the Boy Scouts is working. AFA called for a boycott of Levi Strauss, BankAmerica and Wells Fargo last month when those companies withdrew funding from the Boy Scouts because they refused to accept homosexual scoutmasters. BankAmerica and Wells Fargo announced July 27 that they are considering restoring their funding to the Boy Scouts. AFA President Don Wildmon said the banks have lost over \$100 million in deposits, and withdrawals are continuing. "Money talks," Wildmon said. "And when money talks, businesses listen." Wildmon said the boycott will have to grow before Levi Strauss reconsiders its funding.

WIFE OF RETIRED PRESIDENT OF WAKE FOREST DIES: WINSTON-SALEM, N.C. (ABP) — Elizabeth Ann Randel Scales, 74, died Aug. 11. The wife of James Ralph Scales, president emeritus of Wake Forest University, she lived in Winston-Salem since his election to the Baptist school in 1967. She is survived by her husband and a daughter, Ann.

First person:

Is there a father in the house?

By Bill Glass

An inmate recently asked me: "Mr. Glass, how have you made it through life without getting into trouble?" I want to tell you how I answered.

First, I had a very strong father and mother who loved me and who were able to show me that love. My father was able to say, "I love you." My earliest memories were of him coming to my room every night to kiss me good night. This continued until he died when I was 14. He was not a perfect man. He had an alcohol problem early in his life! However, when I was almost 11 years old, he was able to overcome his alcoholism through Christ. I saw my dad genuinely changed by the Lord.

He was always clear and open in expressing his love to me. He gave me a sense of stability because he was with me and loved me and said so... out loud. He was a blessing... he encouraged me. I know most inmates haven't had that. They have fathers who are snipers and pickers. They have been put down or abused. Some had no father at all. There's something about the father-son relationship that is usually a cause for criminality.

I heard about a Christian group that provided free Mother's Day cards for inmates to mail to their mothers. In one prison, over 1,000 inmates waited for well over an hour to pick up the free cards. I would have been one to have waited for a card because my mother was always there to help me. When the Christian group decided to do it again on Father's Day, they found virtually no takers. The contrast was appalling.

Secondly, when I was 16, I had a very strong spiritual experience. I was genuinely born again. I also

became involved in sports early in my life. Sports gave me goals. I was successful athletically and that helped me because it gave me discipline and purpose. My university education was paid for by a football scholarship. Fortunately, I was able to set goals for myself in these important areas of life.

I began to see that it was important to continue my education so I completed my college degree and then did graduate study at the seminary. In fact, I went back to seminary while I was playing pro ball and I completed my seminary education after six off-seasons of study.

I have been fortunate all through my life. I know most inmates didn't have the advantage of two strong parents who loved, guided, blessed, and disciplined them; nor did they have the advantage of getting involved in sports and of getting a good education.

I was not born into a rich family. I had a moderate, middle-class family upbringing. The most important thing was not money... it was love. Above all, God's unmerited favor was shown to me when Christ came into my life!

It's imperative that we, who are so fortunate through no fault of our own, help those who are less fortunate, through no fault of their own.

(BP) Used by permission. Glass' Dallas-based ministry has organized interdenominational evangelistic efforts in cities and prisons across the country. A former defensive end with the Cleveland Browns, Glass was named to the Pro Bowl four times and is a member of the College Football Hall of Fame. He is a member of Hillcrest Church in Dallas.

Poll finds Americans have traditional view of marriage

GLENDAL, Calif. (EP) — True or false: marriage is an outdated institution, and isn't really meant to be a lifetime commitment.

A recent poll by the Barna Research Group indicates that most Americans would say "false." Although the incidence of couples living together outside of marriage has risen substantially in recent years, and the divorce rate has remained high, many Americans still hold surprisingly traditional views about marriage.

In the study, respondents were asked to agree or disagree with a series of statements about marriage. The findings showed that married, never-married, and divorced people often had differing attitudes about marriage.

Only a small proportion of Americans felt that "marriage is an outdated idea that does not fit in America's culture these days." Three percent agreed strongly with this, and 6% agreed somewhat, while 12% disagreed somewhat, and three out of four adults (77%) disagreed strongly. While never-married and divorced respondents were more likely than married people to say that marriage is an outdated concept, even two-thirds of the unmarried respondents disagreed strongly with the statement.

Six percent of all respondents agreed strongly that "it's better to go through life single and unmarried these days than to get married," while another 9% agreed somewhat. But 37% disagreed somewhat, and 43% disagreed strongly. Among married people, 9% agreed either strongly or somewhat. Even among divorced respondents, only 23% agreed with this statement. Among those who had never been married, 25% agreed.

A majority of adults took the traditional stance that "God intended for people to get married and stay in that relationship for life." Fully 62% agreed strongly with this, while 16% agreed somewhat. Only 18% disagreed with this statement.

Interestingly, there was little difference among the attitudes of divorced, married, and single people.

Besides being a lifetime commitment, marriage was also usually seen as being reserved for heterosexual relationships. Only 6% felt strongly that "there's nothing wrong with two people of the same sex getting married to each other," and 14% agreed somewhat with this statement. But 10% disagreed somewhat, and 67% disagreed strongly.

62% of Americans agree: God intended for people to get married and stay in that relationship for life.

agreed strongly. Younger people were more accepting of homosexual marriages than were older respondents, but even among the youngest adults (the group ages 18-27, known as "Baby Busters"), 60% felt strongly that it is not right for a homosexual couple to marry.

Many Americans also see marriage as providing stability for family units. Half agreed strongly that "for a family to have stability, the adults should be legally married." Another 20% agreed somewhat with this. Just 19% disagreed somewhat, while 10% disagreed strongly. This was an area in which the responses of married adults differed substantially from the unmarried. While 54% of married respondents agreed strongly with this statement, only 44% of the divorced respondents, and just 32% of the never-married adults, agreed strongly.

Another area for which there was a strong difference of opinion was in attitudes about couples living together before marriage.

Cohabitation has increased significantly in the last two decades, but studies have demonstrated that people who live together before marriage do not have a better chance for a successful marriage than those who do not cohabitate. Nevertheless, 19% of all Americans felt strongly that "before getting married to someone, it's best to live with that person for a while," and another 22% agreed somewhat with this. But 22% disagreed somewhat, and 34% disagreed strongly.

George Barna, president of the Barna Research Group, suggested that while marriage still holds a place of honor in American society, the foundation is starting to crumble. Especially among people who are not already married, the marital union is no longer seen as the only option. Young people do believe that marriage is supposed to be permanent, but they also look around and see many marriages failing, Barna said. "Realize that about half of the Baby Busters believe that most new marriages will fail within five years," he explained. "They're concerned with the impermanence of something that is supposed to be permanent. Therefore, they search for other options."

One of those options is to stay single—a possibility which was attractive to about one in four singles. Another option is to live together before marriage. Barna explained "Unfortunately, people either do not know about the research which shows that this approach does not help ensure a successful marriage, or they ignore those figures. Most single people today still have marriage in mind as an ideal they would like to achieve, but they are increasingly pessimistic about the possibilities of marital success."

The study was conducted earlier this year among a national random sample of 1,009 adults.

This is the day...

By Linda S. Leach

"This is the day that the Lord has made. I will rejoice and be glad in it."

Not only is this a day God has made, but this is the day that God has made — the time when Jesus the Son of God has come as the spotless Lamb of the world to die for the sin of mankind, the sin of Adam. He came to be our sacrifice for sin and to reconcile us to God, to redeem us from the law of sin and death, to restore us to fellowship with the Father, to save us from hell and destruction, and to allow God to become our Heavenly Father.

The Father sees us who are in Christ Jesus as righteous, justified, and just, sanctified, pure, spotless, prosperous, the seed of Abraham, healed, regenerated, dead to sin, children of the living God.

This has been the day since Christ died on Calvary and was buried and raised to life on the third day.

We have come to rejoice because our Father has promised to provide all our needs as we put him and his kingdom first in our lives. God has become our Healer, our Provider, our Protector, our Deliverer, our Helper, our Savior. "He has given his Holy Spirit to lead us into all truth and to comfort us"

We are loved! We have cause to rejoice!
Leach lives in Greenville.

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